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By H. M.

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Much Ado About Nothing.

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PREFATORY NOTE.

It was, at one time, intended to introduce to the public the subject of the following pages in the form of "a little book,"—a certain editor, of my acquaintance, to whose magazine I have been allowed to contribute, having expressed the belief that it was "a very promising idea." But there were lions in the path. Publisher A thought the subject very interesting, but held that the "copy" was not sufficient to make a volume. On the other hand, another editor said there was too much of it for *his* magazine. Publisher B opined that "the success of books of this kind cannot be absolutely assured," but was prepared to produce the work, upon my guaranteeing a sale of 200 copies within six months of its issue, at 2s. 4d. each—viz., the trade price, as against the published price of 3s. 6d. Furthermore, I was to receive the munificent royalty of thirty shillings per 100 copies beyond the first three hundred sold. These terms I respectfully declined, and submitted the MS. to Publisher C, who suggested an edition of 2,000 copies, in neat vegetable parchment covers at a cost of 43*l.*, to be paid by the author, in addition to an expenditure of 10*l.* to 20*l.* for advertisements. Copies were to be accounted for "at the rate of one-third off the published price, less 15 per cent.," publishing commission. Perhaps it stands to my discredit that I did not immediately accept these generous terms and send the large-hearted publisher a cheque. But I confess I did not. The only question I put to myself was this, Shall I at small expense inquire "Why shave?" of some small section of my fellows through the medium of the printing-press or shall I put the MS. on the top shelf of my cupboard and leave it there? My decision is apparent. The question, Why shave? however imperfectly treated, is, in all seriousness, worth putting, and worth answering. With the foregoing candid explanation I leave the following pages to speak for themselves, at the same time apologising for any errors which may have crept in through an unavoidably hurried revision of the proofs.

The "tyranny of the publishers" compels me to be my own publisher, if publication this be, and I beg to say that orders should be sent by post to H. M., c.o. Mr. Odhams, Printer, 2, Exeter-street, Strand, London, W.C.

H. M.



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I.

THE MYSTERY OF BARBERY.

"They say, moreover, that we sin deadly in shaving our beards; for the beard is token of a man, and the gift of our Lord." This was the opinion of the men of Greece, recorded by Sir John Maundeville, who wrote more than five hundred years ago. Alive to the importance and significance of the beard, Maundeville was careful to preserve an account of the customs of the various strange peoples amongst whom he went. "For many men," he said, "have great liking to hear of strange things of diverse countries." Certainly strangeness was attained in that country "where they grow many strong wines, and the women drink wine, and men not, *and the women shave their beards, and the men not.*" This may be somewhat too much for the digestive powers of a sceptical generation. So let us pass to firmer ground, not forgetting the *dictum* of the men of Greece. To shave, or not to shave? that is the question, as stated by Southey in the *Doctor*. Then there is the further question: Shall a man shave himself or be shaved by another? Upon this latter point another great man, Dr. Franklin, entertained a clear conviction. "Human felicity," he writes, "is produced not so much by great pieces of good fortune that seldom happen, as by little advantages that occur every day. Thus, if you teach a poor young man to shave himself and keep his razor in order, you may contribute more to the happiness of his life than in giving him a thousand guineas. This sum may be soon spent, the regret only remaining of having foolishly consumed it; but, in the other case, he escapes the frequent vexation of waiting for barbers, and of their sometimes dirty fingers, offensive breath, and dull razors; he shaves when most convenient to him, and enjoys daily the pleasure of its being done with a good instrument."

The poet calculated that nine minutes is about the average time required for shaving by a Zebedeean—one who shaves himself, and points out that, although a professional operator makes quicker work, he cannot be always exactly to the time, so that at the year's end as much may have been lost in waiting for the barber, as is gained by his celerity of hand.

Southey said, or pretended, of himself that he carried shaving to its *ne plus ultra* of independency, inasmuch as he performed the operation *sans* looking-glass, *sans* shaving-brush, *sans* soap, or substitute for soap, *sans* hot water, *sans* cold water, *sans* everything except a razor. But, in truth, the untutored savage has beaten the poet,

as the latter would have learnt on referring to the voyages of the illustrious Captain Cook. In one of the islands visited by Cook and his party, it was found that the art of barbery was practised in a remarkable manner. On entering a hut they found a woman shaving a child's head with a shark's tooth! The tooth was fixed in the end of a stick. The barberess first wetted the child's hair with rag dipped in water, and then applied this original instrument, which shaved the head as closely as the finest razor could have done. Cook himself afterwards tried one of these ingenious contrivances and found it answer admirably. The natives had, however, quite a different way of shaving their beards, which operation they performed with two shells, one of which was placed under a part of the beard, whilst the other was applied above. In this manner a clean shave was obtained, though the process was rather tedious.

Proceeding upon Southey's calculation of nine minutes as the average number consumed by an average shaver, we get the sum of fifty-four hours and thirty-six minutes per year, or, in fifty years, a grand total of 2,730 hours consumed in the act of shaving. The time thus expended would, according to another poet, suffice for learning at least seven languages, allowing for each of them 390 lessons, each of an hour's duration. On the other hand, it is only fair to admit, on the principle of sermons in stones and good in everything, that the act of shaving may tend to bring the shaver, or the shaven, into a frame of mind favourable to his moral improvement. "He must be quiet and composed when under the operator's hands, and not less so if under his own. In whatever temper or state of feeling he may take his seat in the barber's chair or his stand at the looking-glass, he must at once become calm. There must be no haste, no impatience, no irritability; so surely as he gives way to either he will smart for it, and however prone to wander his thoughts may be at other and, perhaps, more serious times, he must be as attentive to what he is about in the act of shaving, as if he were working a problem in mathematics. As a lion's heart and a lady's hand are among the requisites for a surgeon, so are they for the Zebedeean shaver. He must have a steady hand, and a mind steadied for the occasion; a hand confident in its skill, and a mind assured that the hand is competent to the service upon which it is ordered. Fear brings with it its immediate punishment, as surely as in a field of battle. If he but think of cutting himself, cut himself he will." The hero of Southey's quaint romance, who delighted in discovering that anything good could be educed from evil, argued that more good than evil resulted from shaving, preposterous as he knew the practice to be, irrational as he admitted it was, and troublesome as, to his cost, he felt it. He did not extenuate the greatness of the evil, which was aggravated by its daily recurrence, but he held that it was, in truth, so great that, had it been necessary for physical reasons, that is to say, were it a law of

nature, instead of a practice enjoined by the custom of the country, it would undoubtedly have been mentioned in the third chapter of the Book of Genesis, as the peculiar penalty inflicted upon the sons of Adam, because of his separate share in the primeval offence. The daughters of Eve, as is well known, suffer expressly for their mother's sin, and the final, though not apparent, cause why the practice of shaving, which is apparently so contrary to reason, should universally prevail in all civilized Christian countries, the Doctor surmised might be, that by this means the sexes were placed in one respect upon an equality, each having its own penalties to bear.

The Doctor's opinion may be treated as Southey's own, for he exclaims at the beginning of his chapter on "Matrimony and Razors," "Oh! pitiable condition of human kind. One colour is born to slavery abroad, and one sex to slavery at home," and declares that a good razor is more difficult to find than a good wife. His fairness therefore is conspicuous, and, indeed, there is so strong a case for allowing the beard to grow that one need not fear to admit what may be said on the other side. Let it be granted, then, that *some* good may result from shaving, both to the community and to the individual shaver, unless he miss it by his own fault. The individual gains, such as they are, have already been alluded to, and as regards the general community, it was suggested that the good lay in the employment given to barbers, "a lively and loquacious race, who are everywhere the great receivers and distributors of all news, private or public, in their neighbourhoods." That, however, was written nearly fifty years ago, and times have changed.

To realize the ancient dignity of the barber-surgeon one should gaze at Holbein's great picture of King Henry VIII. presenting the Barber-Surgeons' Company with their charter. This painting contains eighteen figures nearly life-size, and represents the King as thrusting the charter into the hands of Master Thomas Vicay, who receives it kneeling. "All the heads," says John Timbs in his *Oddities of History*, "are finely executed; the flowered and embroidered robes, gold chains, jewels, and rings of the chirurgeons, and their moustaches and beards, are most carefully painted." Fancy barbers with beards! All the doctors wear semi-clerical garments, and kneel on both knees. Thirteen of the portraits are labelled, amongst them that of the famous Dr. Butts, reminding us of Cranmer's aside in Shakespeare's *Henry VIII.*:—

> "'Tis Butts,
> The King's physician: as he passed along
> How earnestly he cast his eyes upon me!
> Pray Heaven he sound not my disgrace!"

Side by side with this picture in the old hall of the Company, which was rebuilt after the Great Fire in 1666, are many curious portraits of departed surgeons, and amongst them is one of Lisle, barber to Charles II., presumably the same who said to the King, whilst shaving him, that he thought "none of his Majesty's officers

had a greater trust than he." "Oy," said the King, "how so, friend?" "Why," said the barber, "I could cut your Majesty's throat when I would." "Odds fish!" exclaimed Charles, "that very thought is treason; thou shalt shave me no more," and thereupon the barber lost his place—a mild fate compared with that of the barber of Dionysius, who was crucified for having made a somewhat similar remark. History records another barber's fall under circumstances which show that, in their palmy days, barbers were apt to wax fat and kick. When Julian the Apostate came as Emperor to Constantinople in the year A.D. 361 he asked for a barber. To him entered a man dressed in the height of fashion. "I sent for a barber, not a finance Minister," exclaimed the annoyed Emperor; and when it was explained to him that this gentleman really was the barber, Julian, who loved simplicity in all things, inquired what was the amount of his salary. The barber answered for himself that it consisted of daily food for twenty slaves, and fodder for as many horses, a large yearly salary, and many valuable perquisites besides. He, too, was sent about his business.

In olden times the barbers and the surgeons constituted separate companies in England, but in Henry VIII.'s reign the two companies were united, and empowered to sue and to be sued by the name of the Master and Governors of the Mystery of Barbers and Surgeons of London. These companies were afterwards separated again, and it was provided "that no person using any barbery or shaving in London should occupy any surgery, letting of blood, or other matter, drawing of teeth only excepted;" and no person using the mystery or craft of surgery was to occupy or exercise the seal or craft of barbery or shaving. At the same time a distinction was drawn between the shop sign of the barber and that of the surgeon. Thus commenced the decadence of the ancient mystery of barbery, though barbers did not all at once relinquish their importance. Amongst other relics of ancient authority they still displayed, especially in the country, the autocratic rules which had been framed for regulating the business of their establishments and the conduct of their customers. Only a hundred and fifty years ago tables of forfeits might still be found in many a barber's shop throughout the land. The following is a specimen:—

RULES FOR SEEMLY BEHAVIOUR.

First come, first serve—Then come not late;
And when arrived, keep your state,
For he who from these rules shall swerve,
Must pay the forfeits—So observe—

I.

Who enters here with boots and spurs
Must keep his nook; for, if he stirs,
And gives with armed heel a kick
A pint he pays for every prick.

II.

Who rudely takes another's turn,
A forfeit mug may manners learn,

III.
Who reverentless shall swear or curse
Must lug seven farthings from his purse.

IV.
Who cheeks the barber in his tale
Must pay for each a pot of ale.

V.
Who will or can not miss his hat
While trimming, pays a pint for that.

VI.
And he who can or will not pay,
Shall hence be sent half trimm'd away;
For will-he, nill-he, if in fault,
He forfeit must in meal or malt.

But mark . . . who is already in drink
The cannikin must never chink.

The foregoing lines are quoted in the *London Magazine* for December, 1765, in connection with Dr. Johnson's edition of Shakespeare. The reviewer there contends that the learned editor had misapprehended the passage about

. "laws for all faults,
But faults so countenane'd that the strong statutes
Stand, like the forfeits in a barber's shop,
As much in mock as mark."

Yes! gone is the ancient dignity of the barber. The pole is still hung out as a sign in dull old streets, but this, also, is "as much in mock as mark," for the ribbon-like stripes no longer indicate that within may be found a chirurgeon ready to bleed and bind all comers. Barbery at such establishments is associated with a tobacco licence and the sale of penny literature.

Few barbers have attained to great eminence in the world. They have been more prominent on the stage and in the pages of fiction than in real life. With most of these vanity seems to have been the besetting sin. This is delightfully exemplified in the *Story told by the Tailor* in the *Arabian Nights*:—

"'Sir,' said the 'silent' barber (who came to beautify the impatient lover), 'what reason have you to be angry with me? You do not know that all barbers are not like me; and that you would scarce find such another, if you made it your business to search. You only sent for a barber, but here, in my person, you have the best barber in Bagdad, an experienced physician, a very profound chemist, an infallible astrologer, a finished grammarian, a complete orator, a subtle logician; a mathematician perfectly well versed in geometry, arithmetic, astronomy, and all the divisions of algebra; an historian, fully master of all the histories of all the kingdoms of the universe; besides, I know all parts of philosophy; I have all the traditions upon my fingers' ends. I am poet; I am architect; nay, what is it I am not? There is nothing in nature hidden from me.'"

With all their reputation for volubility, it is probable that no flesh-and-blood barber has ever talked so fluently or so wittily as, for instance, the gifted Nello, in *Romola*, who practised his art at the sign of "Apollo and the Razor," where the god was represented as bestowing the razor on the Triptolemus of the craft; the sublime *Anomino*, whose mysterious identity was indicated by a shadowy hand:—

"'Ah, Messer Grec,' said the barber, 'if you want to know the flavour of our scholarship, you must frequent my shop; it is the focus of Florentine intellect and, in that sense, the navel of the earth that beard, my fine young man, must be parted with, were it as dear to you as the nymph of your dreams. Here at Florence, we like not to see a man with his nose projecting over a cascade of hair. But, remember, you will have passed the Rubicon when once you have been shaven; if you repent, and let your beard grow after it has acquired stoutness by a struggle with the razor, your mouth will by and by show no longer what Messer Angelo calls the divine prerogative of lips, but will appear like a dark cavern fringed with horrent brambles. But now all is ready for your initiation into the mysteries of the razor. Mysteries they may well be called, mysteries of Minerva and the Graces. I get the flower of men's thoughts, because I seize them in the first moment after shaving. (Ah! you wince a little at the lather; it tickles the outlying limits of the nose, I admit.) And that is what makes the peculiar fitness of a barber's shop to become a resort of wit and learning. See how by diligent shaving, the nether region of your face may preserve its human outline, instead of presenting no distinction from the physiognomy of a bearded owl or a Barbary ape. I have seen men whose beards have so invaded their cheeks that one might have pitied them as the victims of a sad, brutalizing chastisement befitting our Dante's Inferno, if they had not seemed to strut with a strange triumph in their extravagant hairiness."

All this, of course, is delightful reading, but the words of the mercurial Nello avail not against the plain design of nature—the words die away, and there remains the picture of the handsome young Greek yielding up that which completed his manliness; imprisoned in the shroud-like shaving-cloth, smeared with lather, and wincing beneath the operation. Even so, it might be worth while to be degraded if all barbers talked as Nello talked, but there is no reason to suppose that such is the case. British barbers, at any rate, are more likely to form themselves after Sir Richard Arkwright, who had a keen eye to business.

It was about a hundred and thirty years ago that Arkwright hung out his sign—a blue and white pole with a tin plate dangling at the end—in a small back street at Preston. If men had known that the barber was destined to become a knight and to leave a fortune of about half a million of money, it is probable that they would have dropped in in greater numbers than they did. The water was hot, the soap was ready, the razors were constantly being whetted, but the customers did not appear. This lack of custom induced Arkwright to make a new departure; he boldly reduced the well-established charge of twopence to half the amount:—

COME TO THE
SUBTERRANEOUS BARBER.
HE SHAVES FOR A PENNY!

Such was the placard which he proceeded to display, and which roused the bitter indignation of his rivals in the calling. Thenceforth they, too, in self-defence were obliged to become "penny barbers." Not that that general lowering of prices ended the matter; for Arkwright immediately made his own charge a halfpenny, and so remained the cheapest barber in the town. No wonder that he failed to make a fortune by the pursuit of barbery. He afterwards made wigs, and found this employment much more profitable; last of all, he made machinery, and, in the end, his fortune and his name.

Nowadays the barber of aristocratic thoroughfares is a hairdresser first and a shaver afterwards. He describes himself on his note paper as a Perruquier and Tonsorial artist; he does not keep a shop. Indeed there are no shops nowadays. Modern society must make its purchases at a "bazaar," an "emporium," a "depôt," or a "gallery," and be shaved in a "saloon." There is no longer need to go to the hairdresser's establishment to hear the news or exchange the "hare-brained chatter of irresponsible frivolity." Only too many of us still shave, but most of the many shave at home. The barber in Murphy's play (*The Upholsterer*), who was always lamenting about "poor old England," might now mourn over the departed glory of the mystery of barbery. But the mystery, in another sense, still remains, since thousands still follow what Leigh Hunt has styled "the villanous and unnecessary custom of shaving."

Many of us, like Leigh Hunt, admit the arguments in favour of beard-wearing; but, having once got in the groove of shaving, we have not the courage to get out of it. Of course vanity has much to do with this. We cannot face the early days of growth. We doubt whether a suitable beard would make its appearance, even after patient waiting, and so the idea is abandoned, and the daily scraping is continued year by year. If razors were always keen, water boiling, and soap satisfactory, the practice would be alleviated; but, given a failure in any or either of these, and what misery ensues, particularly to a man whose skin is sensitive. And no wonder; for remember what lies beneath the surface of which the beard is the natural cover and protection. First, that ganglion, or knot, which is the tortured seat of tic-doloureux, and from which the nerves radiate to the jaws in the natural line of the beard. It has been suggested that shaving sometimes contributes to that local paralysis which disfigures the corners of the mouth, and it certainly may have an influence on the nerves of the teeth, which are so peculiarly liable to be affected by change of temperature. Then there are the glands which secrete the lymph, which is to form part of the circulating fluid, in which scrofula sometimes has its origin, and which should be protected by the beard from the effects of cold and moisture. Again, the sebaceous glands, which are thickly concentrated on the chin, produce hairs which are peculiarly liable to irritation at the roots when persistently removed by the razor. De Quincey, in a note to the *Confessions of an English Opium-eater*, mentions the statement of Sir Everard Home, a surgeon of the highest eminence, that within his own experience many an indolent tumour in the face, not unfrequently the most trifling pimple, which for thirty or more years had caused no uneasiness whatever, suddenly might chance to receive the slightest possible wound from a razor in the act of shaving. "What followed? Once disturbed, the trivial excrescence became an open cancer."

If modern society demanded the maintenance of smooth chins, there would be more excuse for those who persist in shaving, but it demands nothing of the kind. Bearded men are quite as welcome

everywhere. But for all that, few young men begin life with a beard, or the attempt to grow one. Yet, as Bishop Hackett has said, "There is a ripe season for everything, and if you slip that, or anticipate it, you dim the grace of the matter, be it never so good." According to Burton, in his *Anatomy*, when a young man saw his sweetheart coming he "would twirl his beard." Nowadays the youth would try to twirl his moustache. He deems it manly to scrape away the "ensign of manliness," and, having once begun, too often continues the practice to the end. Modern youth indeed devotes its ambition almost exclusively to the cultivation of the moustache, which is pulled, coaxed, and plied with specifics, at the same time that abundant hairs are removed from the region of the chin. It is certainly anomalous and absurd that the burning desire for hair upon the upper lip should be synchronous with the wish to be "rough and razorable," as Shakespeare has it, and to use the razor lower down the face. The hair grows where it lists, and not always where it is wanted; and in the effort to outwit this natural tendency it is quite possible that the question of its transplantation will some day receive practical consideration. In the volume of the *Lancet* for 1830 it is stated that Dr. Nardo, of Padua, having torn up a hair by the roots from his head inserted it in a pore he had opened with a needle in his breast, and excited a trifling inflammation around it by rubbing. In a short time the hair took fresh root and continued to thrive and grow perceptibly. Mankind is so bald nowadays that this hint ought not to be neglected, and it may be that men who cannot grow good beards may in the same way find a solution of the difficulty. It is, however, necessary to bear in mind that hair growing on the face differs very much from that which is found on the head. The microscope shows that the latter resembles a flattened cylinder, tapering towards the extremity. It has an outer bark and a fine inner coat, and contains, like a plant, its central pith, consisting of oil and colouring matter. The root is usually inserted obliquely in the surface. But the hair of the beard has two pith tubes instead of one; it is more deeply inserted and more durable, and, being flatter, has a greater disposition to curl.

Besides, being an external sign, first appearing when man's constitution undergoes a most important natural development, the beard fulfils protective functions beyond those already named, as regards some of the most susceptible portions of the human frame, at once repelling moisture and serving as a non-conductor of heat and electricity. Putting aside the protection of the air passages and lungs, in which the moustache plays such an important part—by filtering the air from superfluous moisture, dust, and smoke—we have the fact, vouched by the faculty, that "persons in the habit of wearing long beards have often been affected with rheumatic pains in the face, or with sore throat, on shaving them off," and that in cases of chronic sore throat, wearing the beard under the chin or upon the throat has prevented a return of the complaint.

The safe-guarding office of the beard becomes especially valuable in old age. As the skull becomes denser and the brain less sensitive baldness is of no consequence; but as years increase the organs shielded by the beard become more and more susceptible. Hence it is found that the beard grows and thickens to the latest period of life. Here, then, is evidence of design which cannot be gainsaid.

Yet man "in form and moving, how express and admirable," the paragon of animals, insists on shaving.

We shout lustily that "Britons never will be slaves," but we surrender our chins to be scraped and our noses to be pulled by any common barber, and pay him for doing it into the bargain. Surely there is something grotesque and repulsive in being thus handled, and lathered with a brush which has done the same office for hundreds of other men's chins. If we would see ourselves as others see us when undergoing this operation we may get a hint from Mr. Anstey's farcical romance of the *Tinted Venus*.

When Aphrodite, concealed in the hair-dressing saloon of Leander Tweddle, has seen him operate upon a few of his customers, the goddess exclaims, in a voice that thrills with pride:—

"'Leander, too modestly have you rated yourself, for surely you are great amongst the sons of men.'

"'*Me!*' he gasped, utterly overcome. 'How do you make that out?'

"'Do you not compel them to furnish sport for you? Have I not seen them come in, talking boldly and loud, and yet seat themselves submissively at a sign from you? And do you not swathe them in the garb of humiliation, and daub their countenances with whiteness, and threaten their bared throats with the gleaming knife then, having in disdain granted them their worthless lives, you set them free; and they propitiate you with a gift, and depart trembling.'"

Here is a picture to make the shaver pause! And if the mystery of barbery wears such an aspect to Aphrodite, one may imagine what would be the astonishment and disgust of the god Æsculapius, himself significantly bearded, if he were to see one of the sons of men voluntarily submit himself to such humiliation. Assuredly the god—or, to use the Homeric term, the blameless physician—would say, as Napoleon said to the doctor, "Do not counteract the living principle." But, putting aside the physiological aspect of the case, let the man or the boy who has never given a thought to the subject, remember that it was otherwise in bygone days, when men were quite as manly as, or perhaps manlier than, they are to-day. Let him glance at the part which the beard has played in history and legend, in arms, in art, in song.

II.

NOTABLE BEARDS OF HISTORY AND LEGEND.

Amongst the many distinguished Red-beards, Barbarossa—Frederick I., Emperor of Germany—is certainly entitled to the first place. The legend is that he still sleeps, and only sleeps, in Kyffhauserberg, sitting at a stone table in the grim company of six of his knights. Already his beard has grown through the table-slab, but around this it must wind itself thrice, before the monarch revives to right the wrongs of the beloved Fatherland, and give to Germany the foremost place amongst the nations. Evidently the author of this belief did not foresee how much would be accomplished by Prince Bismarck, whose hair, by the way, cannot be considered his strongest point. Every seven years Barbarossa changes his position in his sleep. It is said that once in the like period Olaf Red-beard of Sweden uncloses his eyes. To another Barbarossa, the celebrated Corsair, the mystic number seven makes no difference.

It was natural that Frederick should swear by a beard so conspicuous in itself, and destined to play such an important part in history. Otho the Great swore by his, as also did Charlemagne. The last-named illustrious monarch enacted that any one who should call another red-beard or red-fox should be heavily fined. This law may be traced to a prejudice which, oddly enough, prevailed especially amongst the Germans, and which found utterance in a German proverb which may be rendered—

> "Of red-beard no good heard,
> Red-beard—a knave to be feared."

The idea is traceable to the colour traditionally ascribed to the beard of Judas Iscariot, which is supposed to have been of a fiery red. Thus:—

> "Let their beards be Judas's own colour."
> —*The Spanish Tragedy.*

> "His very hair is of the dissembling colour.
> Something browner than Judas's."
> —*As You Like It.*

In some ancient pictures and tapestries a yellowish tinge is given to the beard of the false disciple, and Cain, the first murderer, is represented with one of the same colour.

Happily for those who are red-bearded, they have an eloquent vindicator in the gifted Abraham St. Clara, who notes instances of virtuous and illustrious men, Kings, Bishops, and Martyrs, who, in this respect, have taken after Judas. Yellow beards found a most distinguished representative in Master George Killingworthe, who was seen, and his beard handled by the brave Sir Hugh Willoughby

at the Court of Ivan the Terrible of Russia. This illustrious beard (according to Hakluyt) was more than five feet long, and of astonishing thickness and breadth. But Killingworthe's beard is quite distanced by that of a certain carpenter of Eidam, which actually measured nine feet in length. Then there was Hans Steininger, the Burgomaster of Branau in Bavaria, whose beard, alas! brought him to an untimely and sudden end. Ascending to the Council Chamber in September, 1567, he trod upon some of the outlying hairs and was thrown down and killed. The burgomaster used sometimes to encase his beard in a handsome velvet bag.

The beard of Johann Mayo, the painter, another German, swept the ground when he stood at his full height. As a matter of convenience he used to suspend it from his buttonhole by means of ribbons. Charles V., himself bearded, admired the princely possession of the painter so much that he sometimes had the doors and windows thrown wide open, so as to afford a sufficient current of air to blow the great beard hither and thither, and if in the faces of the courtiers the monarch was all the better pleased.

William Wallace possessed a most brave beard, but Raeburn, the Scottish hermit, had one of such proportions that sightseers flocked to see it, and from their offerings the hermit accumulated quite a substantial fortune.

It is not surprising that the wondrous Michael Scott should have possessed a remarkable beard. He was—

"A wizard of such dreaded fame
That, when in Salamanca's cave,
Him listed his magic wand to wave,
The bells would ring in Nôtre Dame."

When William of Debraine, good at need, sought the monk of St. Mary's Aisle, on whose own "floating beard," by the way—

"A hundred years had flung their snows,"

he was guided to the mysterious resting-place of Michael:—

"Before their eyes the wizard lay,
As if he had not been dead a day;
His hoary beard in silver rolled,
He seemed some seventy winters old."

Nor has England been without its worthies amongst bearded men. Nearly seven hundred years ago William Longbeard, "one of the wisest and most eloquent of the citizens of London," stood up manfully in the cause of the people, and it is worth remembering that one of the most famous City streets takes its name from the Lombards, otherwise Longobards or Longbeards.

In the reign of Elizabeth the Rev. John More, of Norwich, attained pre-eminence by reason of his beard, which was the longest and most ample boasted by any Englishman of that period. It is said that this worthy cleric shaped his conduct "so that no act of his life might be unworthy of the gravity of his appearance." Apparently he regarded his beard from the same point of view as did the accomplished Frederick Taubman, who lived at about the

same time. When this eminent person was asked why he wore his beard so long, he replied, "In order that whenever I behold these hairs I may remember that I am no vile coward or old woman, but a man, called Frederick Taubman." After the like fashion answered one Nicander, a Spartan, who cherished his beard "as an ornament that pre-eminently distinguishes man." Another Spartan of venerable years said that since his beard had grown white it reminded him not to dishonour his old age. The beard of Dominico d'Ancona was said to be the very king of beards—

"A beard the most singular
Man ever described in verse or prose."

"So incomparable a beard, that," as Berni says, "the barber ought to have felt less reluctance in cutting the said Dominico's throat than in removing such a beard." But, perhaps, the palm should be given to two giants who are said to have flourished at the Court of a German Prince. Each giant was seven feet high and his beard reached to the ground. Unfortunately, they both set their affections on the same fair object and the Prince declared that whichever put his rival in a sack should possess the maiden. In this arduous task one of them at length succeeded, in the presence of the entire Court.

Merlin's beard should not be forgotten. Grand must have been its proportions, for the wily Vivien—

". drew
The vast and shaggy mantle of his beard
Across her neck and bosom to her knee,
And call'd herself a gilded summer fly,
Caught in a great old tyrant's spider web."

Holy Writ gives no information as to Noah's beard, but tradition is not wanting. Mahomed Effendi told Dr. Wolff that the Mohammedans believed that no hair of his blessed beard fell off or became white, although he lived a thousand years. Moses, who carefully instructed the children of Israel not to injure their beards, must certainly have had a noble beard of his own. How could it have been otherwise with the great lawgiver, whose "eye was not dim, nor his natural force abated" (even though his age was a hundred and twenty years), when he strode up the mountain to meet his awful and mysterious doom? And what of the beard of the Grand Old Gardener himself? Measured upon the scale of Mohammedan tradition, it must indeed have been stupendous. One tradition affirms that Adam was as tall as a high palm tree, and that Eve was of such enormous size that when her head lay on one hill her knees rested on two others, about two musket shots asunder. Some of the Rabbins even asserted that Adam's stature reached to the heavens, and extended from one end of the world to the other, and that it was reduced after the transgression—first to the measure of 100 ells; and, as others say, to 1,000 or 900 cubits, which was done at the request of the angels, who were terrified at his enormous proportions. In the Island of Ceylon is a mountain called Adam's

Peak, on the summit of which is a natural hollow exhibiting the rude outline of a foot about 5ft. long and of proportionate breadth. This is called the sacred footstep, by reason of the tradition that when Adam and Eve were cast out of Paradise Adam fell on Ceylon and Eve near Jeddah, and that when Adam set one foot on the hill he had the other in the sea. In a scale prepared in 1817 by M. Nicolas Henrion, being "un echelle chronologique de la difference des tailles humanes depuis la creation du monde jusqu'a Jesus Christ," he assigns to Adam the height of 123ft. 9in. (being 3ft. 9in. taller than the figure of the Colossus at Rhodes). From this one may deduce one's own conclusions of the dimensions of the beard of the great father of our race, but it may be added that M. Henrion calculated the height of Noah to be 20ft. less than that of Adam, whilst Abraham is reduced to between 27 and 28 ft., Moses to 13ft., and Alexander to 6ft. Of course their beards may be held to have borne a reasonable proportion to the stature of these mighty men. As an instance of perverse theory it may be mentioned that Van Helmont held that Adam was created without a beard, but that, after he had fallen and sinned, a beard was made part of his disgrace and punishment, bringing him thus into nearer resemblance with the beasts towards whom he had made his nature approximate. In support of this notion it was pointed out that no good angel appeared with a beard. Van Helmont found in this view cause for wonder that men should suppose the beard was given them for an ornament. In his own person he is said to have compromised matters by shaving his beard and allowing his moustachios full development. Martin Luther, who could not quite shake off monastic habit, did the same. John Wesley was earnestly exhorted by one of his followers, who regarded shaving as a deadly sin, to let his beard grow. "Sir," he said, "you can have no place in heaven without a beard! Therefore I entreat you let yours grow immediately!"

The followers of the Prophet have a belief that the devil's beard consists of one long hair. Oddly enough, a single hair was all that was preserved from the beard of Mohammed. It was enshrined in a box of gold and crystal, and has played a most important part in the religious functions of "true believers." The Chinese were more fortunate in securing the long whiskers of Confucius in their entirety. These were long preserved as relics, and, perchance, still exist. The truth is that all great men should cultivate beards, if not for their own sakes, for the benefit of posterity, and in order to avoid the embarrassment sometimes caused by the demand for locks of hair. When Swift died the citizens of Dublin eagerly begged for locks of his hair. Had the great Dean worn a beard how easily every one might have been satisfied, for many a hair might be snipped from an ample beard without marring its character.

To the enthusiasm which prevailed in Dublin, Sheridan aptly applied Shakespeare's lines:

"Yea, beg a hair of him for memory,
And dying, mention it within their wills,
Bequeathing it as a rich legacy
Unto their issue."

When Blucher, who wore an enormous white moustache, visited Portsmouth with the allied Sovereigns in 1814, the townsfolk crowded to shake him by the hand, and some of them begged for a few locks of hair. Whereupon the old warrior pointed to his bald head and replied, "If I were to oblige you all I should not have any hair left." "I'll fetch you a hair off the great Cham's beard," says Benedick, but the motive differed from that which animated persons in the other cases which have been cited. To pluck a hair from the Sultan's beard—or in default, from that of the Khan of Tartary—was one of the highest ambitions of chivalry, and it is not recorded that the ambition was ever gratified. It would indeed have been a triumph for Christendom if such a thing had been accomplished by any of her champions. But to pass from single hairs to more abundant beards. The beard of Crowdero was remarkable, not merely in itself, but in the uses to which it was put. When Sir Hudibras met him—

"His grisly beard was long and thick,
With which he strung his fiddlestick,
For he to horse-tail scorned to owe
For what on his own chin did grow.
Chiron, the four-legged bard, had both
A beard and tail of his own growth,
And yet by authors 'tis averred
He made use only of his beard."

It may be remembered that Gulliver (who, although so great a traveller, was in the habit of shaving) ingeniously devised a mode of utilizing the bristles severed from the chin of the King of Brobdingnag. He used to attend the King's levee once or twice a week, and had often seen his Majesty under the barber's hand, "which, indeed, was, at first, very terrible to behold; for the razor was almost twice as long as an ordinary scythe." The King, according to the custom of the country, was only shaved twice a week. Gulliver once prevailed on the barber to give him some of the suds or lather, out of which he picked forty or fifty of the strongest stumps of hair. He then took a piece of fine wood and cut it like the back of a comb, making several holes in it at equal distances with as small a needle as he could get from Glumdalclitch. Fixing the stumps thus, and after scraping and shaping them with a knife he made a very tolerable comb; and seasonably supplied the place of his own, which was so much broken in the teeth that it was almost useless.

In this sub-classification only one more notable beard remains to be mentioned—a beard which was distinctly remarkable, not merely after being severed from the chin of the wearer, but after his departure, by violent agency, from the earthly stage. This was the beard of St. Gengulphus.

It will be remembered that there was a good deal of domestic

embarrassment when the saint returned unexpectedly, "with his scrip and his bottle, and sandal shoon," from a pilgrimage to the Holy Land:—

"Full many a day hath he been away,
Yet his lady deems him returned full soon."

But—

"She kiss'd and she press'd 'the dear man' to her breast
In spite of his great, long frizzly beard."

The tragedy which soon followed need not be quoted at length, but:—

When they'd cut off his head, entertaining a dread,
Lest folks should remember Gengulphus's face,
They determined to throw it where no one could know it,
Down the well—and the limbs in some different place.
But first the long beard from the chin they shear'd,
And managed to stuff that sanctified hair,
With a good deal of pushing, all into the cushion,
That filled up the seat of a large arm-chair."

It was afterwards agreed, by the coroner's jury:—

"That the chin of the corpse—the sole thing brought to light—
Had been recently shaved by a very bad barber."

The mystery was never solved, nor the crime brought home, until Gengulphus himself unravelled it by the aid of his beard. The beard asserted itself the moment the guilty widow sat down in the old arm-chair:—

"Each particular hair stood on end in the chair,
Like a porcupine's quills, when the animal's fretful.
She shrieked with the pain, but all efforts were vain;
In vain did they strain every sinew and muscle,
The cushion stuck fast! From that hour to her last
She could never get rid of that comfortless 'Bustle'!"

Such is the most fanciful record of a beard with which the writer is acquainted, but it would not be right to exclude from notice another beard; the first, perhaps, we ever thought or heard about. There have been and are beards of varied hues—red, white, black, brown, straw-coloured, golden, orange-tawny, purple-in-grain, and perfect yellow, and of each many examples; but it may be safely said there never will be a second Blue Beard! Who was Blue Beard? A mere type, as a learned writer has suggested, of the castle lords of the far away days of knight-errantry? Perish the thought. Putting aside Henry VIII. and the Chevalier Raoul, why not accept the individuality of Giles de Retz, Marshal of France in 1429, who murdered six wives in succession, but predeceased the seventh? William Tell's Apple has been taken from us; let the children of this and succeeding generations keep their Blue Beard, deeply, darkly, dreadfully blue, as ever.

Notable black beards have not been so common as might have been expected. There was a famous pirate so nick-named. Benjamin Franklin, in his Autobiography, tells us that one of his earliest literary efforts was the composition of a ballad in which he narrated the capture of this celebrated Blackbeard, whose real name was Teach. Perhaps one other black beard may be mentioned—viz.,

that of Friar Tuck, the father-confessor of Robin Hood—that is, if the Friar is identical with the Clerk of Copmanhurst described in *Ivanhoe*, whose beard was long, curly, and black. "The bearded" was a title of which many illustrious characters have been justly proud. There were Geoffrey the Crusader, Bouchard of the House of Montmorency, and Constantine IV. Another monarch, Baldwin IV. (Earl of Flanders), earned the *soubriquet* of "Handsome Beard."

The beard is not an excellent thing in woman, but there have been numerous remarkable instances of bearded females, such as Margaret of Parma, Regent of the Netherlands, who took great pride in her unusual ornament, and sedulously cherished every hair of it. Also there was a bearded woman who fought valiantly in the army of Charles XII. of Sweden. Her beard is said to have been a yard and a half long, and, having been taken a prisoner at the battle of Pultowa, she was presented to the Czar in 1724 as a natural curiosity. One Josephine Boisdechene (or Bois de Chêne) was greatly distinguished in this respect—perhaps it should be written *is* distinguished, for the lady was born in 1831. She was exhibited in London when she was twenty years of age and upwards, and is said to have constituted an attraction, rivalling that of the Great Exhibition itself. Thackeray afterwards met her abroad, with her child, the little Bearded Boy, and recorded the occurrence in his *Roundabout Papers*. This lady is described as having had large black whiskers as well as a prodigious beard. She had, moreover, thick hair on her arms and legs, and this affords some ground for supposing that Balkis, Queen of Sheba, was bearded. The tradition is that her legs, at any rate, were covered with hair "like those of an ass." It is said that Solomon secured ocular demonstration of this by an ingenious contrivance. He had the presence-chamber floored with glass, laid over running water stocked with fish. When Balkis approached, supposing the floor to be water, she followed a natural impulse and raised her robes, and in that way revealed her hairy ankles. This reminds us that recently we have been visited by the Burmese Royal "Sacred Hairy Family." But this is no record of monstrosities. The chin of woman, dimpled, soft, unrazored is, or should be, a thing of beauty, and such should remain, an outward and visible joy for ever.

Apart from notable beards, time would fail and space be wanting in which to tell of the men of deeds and daring who have been simply and unostentatiously bearded—men of war, and men of wisdom, kings, prophets, poets, painters, lawyers, and philosophers. Names start upwards as one pauses. Think of Homer (Laurence Sterne must needs wonder that he could have written with so long a beard), and of Socrates—was he not "the Bearded Master?"—and of Plutarch, but the list would be endless.

One would naturally have expected to find that Aristotle was

bearded. But a learned professor has thus contrasted the intellectual and the personal Aristotle:—"The Aristotle of common apprehension is simply an austere abstraction—a rugged, Titanic intellect, above concern in human interests, and incapable of human emotion. The actual Aristotle, on the contrary, was slender in his make, scrupulous in his dress, one who chose to have rings on his fingers, *and preferred a smooth chin*, had small eyes, and a feminine voice." Still more disappointing is it to find that Aristotle's illustrious pupil, Alexander the Great, lacked a beard worthy of the name. The phrase "Alexander's Beard" even passed into a proverb:—

"Disgracèd yet with Alexander's bearde."—*Gascoigne.*

The beard in England has no political significance. The beards of the Marquess of Hartington and Sir Charles Dilke, on the one hand, are balanced by those of the Marquess of Salisbury and Lord Iddesleigh on the other. Sir William Harcourt, who, as Home Secretary, may have discovered a certain fitness in wearing the "Newgate fringe" (otherwise "Tyburn Collar"), is kept in countenance by Sir Richard Cross (also accustomed to the Home Office), but who is bearded after a very different fashion.

Two political parties in Sweden were once known as "Hats" and "Caps." The "Hats" were partisans of France, and affected the French *chapeaux*. The "Caps" leaned towards the Russians, and wore the Russian style of headgear. Even in England a white hat was once upon a time the sign of Radical tendencies, the fashion having been set by "Orator Hunt," the famous demagogue of the days of Peel and Wellington. But we have changed all that. In the House of Commons any man may, if he likes, wear a white hat without being suspected of revolutionary proclivities; and, in like manner, free scope is allowed for the individual taste in beard, moustache, or whisker. A man will not necessarily be considered Frenchified if he wears the imperial tuft, which is vulgarly known as "a Charley;" he may reduce his face hair to a groom-like minimum, or cultivate, after the manner of "Slight Sir Robert," an "educated whisker." He may emulate "Whiskerandos" or Lord Dundreary,—in short, he may please himself in all respects. In the matter of hair-growing, if in nothing else, England is more than ever a free country. Even in the Upper House, the haughty peer does not now consider it indispensable to shave his aristocratic chin, in deference to any fashion or tradition. Indeed, it is in the House of Lords that the beard finds most distinguished exponents. Lord Lathom, according to the observant author of *Society in London*, is the possessor of the noblest beard cultivated by any English peer. Moreover, it is to be remembered that many members of the Royal Family are bearded, an admirable example being set by his Royal Highness the Prince of Wales.

III.

BEARDS OF THE EAST.

It is certainly instructive and significant to find that the subject of beards was dealt with, as it were, upon the very threshold of history, by the great lawgiver of Israel. Moses, whose directions as to real purity were most particular and precise, evidently intended to prevent the chosen people from acting upon mistaken ideas of cleanliness, or in accordance with those superstitious notions which led some races to interfere with man's natural features. He forbad undue meddling with the beard upon the same principle upon which he enjoined the people not to shave their eyebrows, an unsightly and foolish mode of showing grief, which was practised by some neighbouring nations—possibly amongst the Assyrians and Babylonians; who, however, not only wore beards but were in the habit of ornamenting them in a sumptuous manner. Evidently the beard was to be cherished and treated reverently; for, in the Book of Numbers, we find it ordained that a man whose beard had been bespattered was to be considered unclean for seven days, and it becomes apparent that David could not have devised a more effectual means of making Achish believe that he was mad than by allowing his saliva to descend upon and defile his beard. There is, moreover, the record of his vengeance upon those who had insulted his ambassadors by cutting off their beards. On the other hand, it is quite clear from a passage in the fourteenth chapter of Deuteronomy that the mere trimming of the beard was not forbidden, notwithstanding the commandment in the Book of Numbers, "Thou shalt not mar the corners of thy beard." The latter precept was probably intended to counteract a custom learnt by the Aaronites from the Egyptian priests, who taught shaving of the entire body as a necessary rule of personal purity. It was a custom amongst the Jews in times of mourning either to leave their beards untrimmed or to cover them until the period of grief was over. The prophet Isaiah clothes some of his fiercest prophecies in metaphors which relate to the beard. In the seventh chapter are the words:—"In the same day shall the Lord shave with a razor that is hired—namely, by them beyond the river, by the King of Assyria, the head and the hair of the feet; and it shall also consume the beard." In the fifteenth chapter, concerning the lamentable state of Moab, there is a yet stronger figure:—"He is gone up to Bajith and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off." Joseph, when in Egypt, must have yielded to the custom of the country. This is

clear from what occurred when Pharaoh sent for him after the interpretation of the two dreams:—"Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon, and he shaved himself and changed his raiment, and came in unto Pharaoh."

"The Egyptians," says Herodotus, "only let the hair of their head and beard grow in mourning, being at all other times shaved." Ancient sculptures show that this was the fact, and it seems that when it was desired to ridicule a person or represent him as base or ill-conditioned, the caricaturists fitted him with a beard. Even foreigners when brought into the country as slaves had to submit to the razor, and were required to accept a close-fitting cap as substitute for their own head-covering. So bold were the Egyptian artists in the direction of caricature, that the tomb of Rameses VII. at Thebes is said to contain a representation of the King with a rough beard of two or three days' growth as indicating his negligent personal habits. In other instances a similar growth was shown as the infallible test of a hard campaign. The warlike Rameses the Great is pourtrayed after this manner. There is a tradition that one day the Pharaoh was carrying Moses in his arms, when the child plucked the Royal beard so roughly that the King, in a paroxysm of pain and fury, ordered him to be put to death; but the Queen pleaded for the child on the ground that he was so young as not to know the enormity of his offence, and urged that the child would be equally incapable of distinguishing between a ruby and a live coal. Pharaoh at once applied the test, and Moses burnt his mouth, thinking, childlike, that the coal was something good to eat. Thus the lawgiver's slowness of speech is accounted for. But the tradition presupposes a genuine beard upon the Pharaoh's chin; it is, however, more likely that the King wore a false beard in accordance with the strange and artificial custom of the nation. This King was Rameses II., the same Pharaoh whose statue has quite recently been unearthed by Middlemass Bey, a lieutenant in the Royal Navy, acting as Inspector-in-Chief of the Egyptian Coastguard. The statue is of red granite, over 10ft. high. It is said to be in excellent preservation, although fully 3,400 years old. From the picture in the *Graphic*, the Royal beard certainly has an artificial look, and is of the peculiar form which the Kings were in the habit of tying on their chins. These bogus beards were made of plaited hair, and in the case of a King would be of considerable length, and cut square at the bottom, like an Egyptian door. Private individuals were only entitled to assume a beard about two inches long, and the beards of the gods were distinguished by being curled up at the extremity:—

"No man ventured to assume, or affix to his image, the beard of a deity; but after their death, it was permitted to substitute this divine emblem on the statues of kings, and all other persons who were judged worthy of admittance to the Elysium of futurity; in consequence of their having assumed the character of Osiris, to whom the souls of the pure returned, on quitting their earthly abode. The form of the beard, therefore, readily distinguishes the figures of gods and kings, in the sacred subjects of temples; and the allegorical connection between the sphinx and the

monarch is pointed out by its having the kingly beard, as well as the crown and other symbols of royalty."

The system of sham beards accorded with the Egyptian fashion of wearing wigs. The women always wore their own hair and they were not shaved even in time of mourning or after death, but persons of the other sex, and no matter of what rank in life, if they did not wear caps, sometimes large, but more often fitting close to the head, protected their heads with wigs, both in the house and out of doors. The upper portion of an Egyptian wig was often made with curled and not with plaited hair except at the sides and lower parts. Specimens are preserved in the British and Berlin Museums respectively. Sometimes imitation went a step farther than the wig itself and took the form of woollen or other stuffs with which the lower orders had to be content.

The wig in the Berlin Museum is about $2\frac{1}{2}$ft. in length, and yet the people who took pride in this kind of head-gear ridiculed the bearded and long-haired Greeks. "No Egyptian," says Herodotus, "of either sex would on any account kiss the lips of a Greek, make use of his knife, his spit, or cauldron, or taste the meat of an animal which had been slaughtered by his hand."

To the shaven and shorn Egyptian the beard of his Asiatic neighbour was of course quite as abhorrent as that of the Greek. Egypt was constantly at war with bearded foes, of whom perhaps the most formidable were the Rebo, evidently a remarkable people, and treated as typical of Asia in the tombs of the Kings at Thebes, and in nothing more remarkable than in their taste in hair-dressing. The hair of the head was divided into two parts, one of which fell in ringlets over the forehead and the other over the back of the head; a plaited lock of great length, passing nearly over the ear, descended to the breast, and terminated in a curled point. These singular and warlike people wore small beards, generally reddish in colour. The Shari, another Eastern people, with whom the great Rameses waged war, wore large beards, and skull caps secured by a band and terminating in a tassel or ball, which fell down behind. The Mashoath, another Asiatic nation, wore beards. One tribe of the nation of Khita wore large beards, but the other tribe shaved. From Mahomet's time Persians, Arabs, and Turks may be classed together as entertaining a profound respect for the beard, regarding it as essential to the full dignity of man and the very type of freedom; whilst, on the other hand, shaving was to be looked upon as a sign of slavery and debasement. It is, or was, the custom to shave the Ottoman princes as a mark of subjection to the Sultan, and those who serve in the Seraglio suffer shaving as a sign of servitude. "Among the Turks to want the beard is thought only fit for slaves and women." The Wallabee Chief Saoud reserved shaving as a punishment for the most serious offences. A Sheikh whom he had once condemned to this dread penalty gave up a most valuable mare as a ransom for his threatened beard. If the Arab is

compelled by disease to surrender any portion of his beard, he lives apart, or veils his chin, until the accustomed growth has been renewed. The *Arabian Nights* story of the barber's second brother —Backbarah the Toothless—illustrates the Eastern idea of the moral and the physical downfall caused by the loss of the beard. When the young lady whom Backbarah so greatly admired had made fun of him in various ways, the old serving woman said her mistress had a mind to see how he looked in woman's dress, and committed him to the care of a slave with orders to paint his eyebrows, cut off his whiskers, and dress him like a woman. "You may paint my eyebrows as much as you like," said Backbarah, "I agree to that, because I can wash it off again; but to shave me, you know I must not allow that. How can I appear abroad again, without moustachios?" But the weak youth yielded; when, however, the slave essayed to remove his beard also, his patience began to wear out. "Oh!" he exclaimed, "I will never part with my beard." But at last he gave way on this point also, and shortly found himself turned into the streets of Bagdad a conspicuous object of derision. The careful preservation of the hairs which his comb removes from the beard is part of the system of the true believer. These hairs must be buried with the owner, or previously deposited in his tomb, after being first separately broken in order to release the guardian angels.

"By the beard of the prophet" is the familiar Mahommedan oath—familiar in the mouth as household words. "Do you think this venerable beard could lie?" demands the "unspeakable Turk," and, indeed, the beard was frequently the measure of a man's credibility. To hire a witness ill-furnished in that respect was as good as throwing money away, for who would think of believing such a person? When the Shah of Persia cast about, in 1826, for a phrase of contempt concerning the Russians, he could think of nothing stronger than "I spit upon their beards."

The Persians shave themselves in token of grief, and Herodotus records an instance in which, not content with removing their beards, they cropped the manes and tails of their horses in honour of their leader Mardonius. To fumigate and perfume the beard has always been a common Eastern custom. To touch another's beard, unless to kiss it respectfully, would be regarded as an outrageous insult. "May God preserve your beard" is an everyday form of friendly greeting, whilst in the family circle the paternal beard is the object of reverential solicitude and tenderness. By way of conveying an idea of transcendent value, it is said that such and such a thing is "worth more than one's beard," and as a form of entreaty "by your beard and the life of your beard" takes important rank. One of the points of Persian heresy consists in the preference for a blue-black beard of a particular cut. The Shah's subjects once waged a fierce war with the Uzbec Tartars in connection with this schism, and they were accustomed to bring the beards of their enemies and lay them at their ruler's feet as trophies.

If a Persian finds his beard deficient in the coveted purplish bloom, he resorts to a dye of henna paste, and follows this up by applying a preparation of indigo. That the primitive custom of the Jews, inculcated by Moses, was adhered to by them in the time of Mohammed is clear from the command given by the latter to his followers to clip the beard and whiskers, so as to distinguish themselves from the Jewish people.

IV.

BEARDS OF THE WEST.

The Etruscan gods were always represented as bearded, and both Etruscans and Romans followed the same fashion. If the Conscript Fathers had been shaven men perchance they would not have awed by their calm and venerable aspect the rough Gauls who broke into the Senate-house. Their beards helped to make them godlike, and thus impressed the rude barbarians. Not till one irreverent warrior plucked the beard of the noble Marcus Papirius was the spell broken and the slaughter commenced.

During the best ages of the great Republic, whilst Romans were virtuous and vigorous, warriors and statesmen, priests and people cultivated and paid due reverence to the beard. According to Pliny, Scipio Africanus the younger "was the first who shaved his whole beard;" but there are not wanting those who say that Pliny was wrong. It seems to be agreed that about three hundred years before the Christian era some effeminate Prætor imported a company of barbers from Sicily, and, in course of time, the fashion of shaving had its own way. Marcus Livius, on returning from exile, was forced by the censors to shave before appearing in the Senate. The Romans, as all classical students are aware, at one period did not even draw the line at shaving. As the once noble and manly race deteriorated and vice increased, the aim of men was to make themselves as much like women as possible. To this end tweezers and depilatories were used for the purpose of removing hair from all parts of the body. As the beard went out effeminacy came in. It was not to be expected that Cæsar, given as he was to debauchery and foppery, should preserve his beard. Not only was he shaved and sheared, but plucked, according to Suetonius. With such an example it is no wonder that the imperial fashion was followed by his successors, until Hadrian boldly disregarded precedent and set a fresh example, which in turn was imitated by most of the Emperors until the superstitious Constantine again revived the practice of shaving. In this he was inexcusable, for his father was bearded after a manner which any son should have desired to imitate.

According to Pagenstecher, one of the Roman Emperors refused an audience to certain ambassadors because none of them could boast a beard. Even during those periods in which beards were discarded, the Romans remained alive to the significance of the first appearance of hair upon the chin, and the practice was to devote the firstfruits in an act of solemn consecration to one of the gods. Nero selected the Capitoline Jupiter for the purpose, and the

precious hairs were encased in a jewelled box, and presented with due solemnity.

"Our courteous Antony" was "barber'd ten times o'er," before going to the feast, but Shakespeare makes Enobarbus exclaim:—

"By Jupiter,
Were I the wearer of Antonius' beard,
I would not shave 't to-day."

The Enobarbus branch of the Roman family, distinguished by reddish or copper-coloured beards, was that to which Nero belonged. According to the legend, the Dioscuri, when announcing to one of the race the news of a great victory, stroked his black hairs and turned them red.

Of course it is possible to be too proud, even of one's beard. Domitius, the Censor, was so extravagantly puffed up on this score, that he provoked his colleague into exclaiming, "Where's the wonder that Domitius has a brazen beard, when he has bones of iron, and a heart of lead?" There must be exceptions to every rule. "Who are you?" demanded one of the Roman Emperors of a man in a long robe and wearing an imposing beard. "Do you not see that I am a philosopher?" was the reply. "The cloak I see and the beard I see," said the Emperor, "but the philosopher, where is he?"

Let it be added that topsy-turveydom reached such a pitch that whilst the free and mighty Romans shaved, their slaves were permitted to wear the ancient badge of freedom. In the best days of the empire the rule had been just the reverse.

Far-famed were the beards of the ancient Greeks. Homer's heroes would be nothing if not bearded. Beards they had, and were given to stroking them. Thus also did Nestor the Sage before commencing an oration; and did not the mother of Achilles, when appealing to Jupiter, caress his beard with one hand, whilst with the other she touched his knee?

As with the Romans so with the Greeks; when virtue decayed the beard was banished. The conqueror of the race, according to Plutarch, ordered his soldiers to shave, lest their beards should afford a handle to their enemies. This may sound absurd, but it must be remembered that battles were fought at close quarters in those times, and were not mere duels of artillery. Moreover the Greek swords were short. In one of Raphael's Vatican cartoons a soldier is represented as grasping his enemy's beard with one hand while in the act of cutting him down.

From the time of Justinian downwards the Greek Emperors resumed the cultivation of the beard until the last of the line, the ill-starred Paleologus, who fell fighting when the Turks took Constantinople.

It is certainly noteworthy that amid all the changes and chances of the beard, and the rise and fall and reversal of fashions, the Greek philosophers steadfastly rejected the razor. Phocion, addressing a popularity-hunter, who wore a long Spartan beard, demanded, "If

thou needs must flatter, why dost not thou clip thy beard?" And Diogenes asked a smooth-chinned voluptuary whether he never quarrelled with nature for making him a man instead of a woman?

The Greeks compelled their chief magistrates to shave their upper lips as indicating that they were the servants of the law which they administered. This rule was, of course, based upon the theory that shaving was the mark of servitude.

The Goths and Dacians (as appears from ancient monuments) were bearded, and the ancient Hungarians not only wore long beards, but adorned them with jewels and golden ornaments. The Catti also trimmed neither hair nor beard until they had justified their manhood by slaying an enemy in battle.

The first Kings of the French monarchy showed a due veneration for the beard, and even followed the Hungarian practice as regards decoration. The common people rejoiced in their beards as distinguishing them from the degenerate Romans. Alaric touched the beard of Clovis as a solemn mode of confirming a treaty.

The Merovingian dynasty cherished the beard. Some of the monarchs who swore by their beards have already been mentioned, and the story is told of a peasant who having falsely sworn in this solemn form lost his beard on the instant. The whole came off in his hand!

When the Northmen appeared under Rollo and settled in Normandy the practice of shaving was developed. William the Conqueror and many of his followers are represented with shaven chins and their back hair closely cropped, but, on the other hand, they wore extensive moustaches.

The beard of Henry IV., of France, "diffused over his countenance a majestic sweetness and amiable openness." He died in 1610, and his son Louis XIII. ascended the throne while still a minor. To keep him in countenance the courtiers began to shave, leaving merely the tuft called a *mouche*, or royal (modernized, "a Charley.") This was on the same principle which induced the flatterers of another French monarch—the Most Christian King, who had more than the normal number of toes—to imitate his deformity by wearing shoes of hideous shape. Sully flatly refused to cut off his beard in deference to servile custom. When mocked by the courtiers he turned to the youthful monarch and said, "Sire, when your father of glorious memory did me the honour to hold a consultation on grave and important business, the first thing he did was to order out of the room all the buffoons and stage dancers of his court." When Marshal Bassompierre was released at about the same period from a long imprisonment he noticed that "the men had lost their beards and the horses their tails." In the reign of Louis XIII. the cultivation of the whiskers was extensively developed, and this continued during the reign of Louis XIV., who was largely whiskered, as also were the great men of his court. According to the *Percy Anecdotes*, in those days of gallantry it was no uncommon thing for

a lover to have his whiskers turned up, combed, and pomatumed by his mistress, and a man of fashion was always provided with whisker wax and all the requisite appliances.

The Spaniards, who are so strong in proverbs, had one about the beard:—"Since we have lost our beards we have lost our souls." The inexorable necessity of imitating royalty made itself known in their case also. Charles V. had a smooth chin, so his subjects must needs follow suit. The Spaniards gave up their beards and lost their pre-eminence.

Here is a story which illustrates the dignity of the beard, as it once was, amongst the noble Spanish and Portuguese. Rai Diaz lay dying, watched by a spiteful Jew who owed him a long-treasured grudge. The noble died and the Jew stooped to pluck his beard, but, lo! the corpse started up, sword in hand, and the impious Jew fled, horror-stricken; the corpse smiled grimly and relapsed. The Jew turned Christian. When the gallant John de Castro had taken the Indian fortress of Dieu, he pledged one of his moustaches for a thousand pistoles, saying, "All the gold in the world cannot equal the value of this natural ornament of my valour." The ladies of Goa were so impressed with this magnanimous sacrifice that they raised the money and redeemed the moustache.

In Russia it was enacted by an ancient code that whomsoever plucked hair from another's beard should be fined four times as much as for cutting off a finger. This was reversed by Peter the Great, who noticed that shaving was common amongst nations farther westward, and conceived the idea that a beard must therefore be regarded as a badge of barbarism. He took prompt measures to remove the imaginary reproach by enacting that all his subjects should shave. A rebellious noble had to pay a fine of 100 roubles, and the same penalty was imposed in the case of gentlemen, tradesmen, and artisans. For the lower classes the fine was a copeck. Great disturbances resulted from this arbitrary requirement on the part of "the little Father." Amongst civilians many meekly gave up their cherished beards; others resisted for a time; but all preserved the severed hairs to be placed in their coffins, the superstition being that unless accompanied by their beards, either on or off, St. Nicholas would hold them to be beardless Christians, and unworthy of being admitted to the heavenly kingdom. In the army there was even greater disgust than amongst the civil population. Peter overcame the difficulty by the astute device of setting the priests to work. By their agency he persuaded the soldiers that unless they parted from their beards St. Nicholas would be unable to distinguish and aid them in the battle which they were about to wage against the bearded Turks. The pious fraud succeeded, and the Czar's soldiers shaved. Next time the war was against the Swedes, and the soldiers, who had never taken kindly to the razor, turned the tables by urging that as the Swedes were beardless the Russian troops ought to let their beards grow again so as to avoid causing embarrassment to their patron saint.

The priests of old Russia were especially attentive to the cultivation of the beard. Their magnificent vestments, long hair, flowing over their shoulders, and ample beards, which were never cut, gave them a strikingly dignified and majestic appearance. This was never more noticeable than in the imposing processions which on Palm Sunday used to traverse the streets from the Kremlin to a church called Jerusalem. The Czar himself walked on foot, arrayed in his Royal robes, at the head of the horse upon which sat the Patriarch of Moscow, whose beard, according to ancient pictures, was of grand proportions. Behind came the bearded priests, carrying branches of palm and magnificent crosses. On the death of the Patriarch Adrian in 1702, Peter the Great refused to appoint a successor, and the ancient custom of typifying the entry of our Lord into Jerusalem was abandoned.

Speaking broadly, it may be said that with every popular struggle for freedom throughout the Continent of Europe the beard has reappeared—Prince Alexander of Bulgaria is handsomely bearded—and, as illustrating the result of rejecting the natural for the artificial, let it be remembered as a historical fact that when beards temporarily died out false hair came in. Whilst the face was smooth and smug the head was covered with a pile of womanish curls, and ringlets were considered fitting ornaments for a man's neck and shoulders! Well might the sturdy Nonconformist divine, Thomas Hall, who wrote more than two hundred years ago, class "the loathsomeness of long hair" with painted spots, naked backs, and exposed bosoms. From false curls to powder, pomatum, and pigtails was an obvious process of evolution. It was in the fitness of things that at such a period every breeze should be a Zephyr, every maid a Chloë, and every woman a Venus. We know the writers of that ilk, whom certain German critics, wise in their generation, styled "the Pigtail Poets." It was a German poet, by the way, who, in the course of his travels, made the following note:—"To-day I threw my powder apparatus away. When will the day come that I can send my shaving apparatus after it?"

Much of this artificial foppery was swept away by the first French Revolution. With the rise of the first Napoleon came a severer and more classic habit, and the partial restoration of the beard necessarily followed. But this healthy impulse was in a measure checked by the rules of military despotism. The beard was confined to an "imperial"—a miserable imitation of a reversed triangle, at the same time that the wearing of a moustache was forbidden to the civil population. But again in 1830 the wearing of the beard was partially revived in France.

It is not surprising to find that Holy Church has had a good deal to say in connection with the beard. Most of the Fathers were bearded, and approved of the beard being worn by others. Clement of Alexandria declared that "Nature adorned man, like the lion, with a beard, as the index of strength and empire." Lactantius,

Theodoret, and St. Cyprian took the same view, as also did St. Augustine, who is represented as wearing a beard when he came hither in the sixth century. Certain discussions in the early ages of the Church led to the subject of beards being brought forward at the 4th Council of Carthage held A.D. 252, and a canon was adopted providing that a cleric "should not cherish his hair *nor shave his beard.*" Bingham quotes a letter of ancient times, which says, in reference to a priest, "his habit, gait, modesty, countenance, and discourse were all religious, *and, agreeably to these, his hair was short and his beard long.*" As indicating a sage's belief that the beard was necessary to complete the dignity of man, one may cite the description of the Father of Solomon's House, in Sir Francis Bacon's *New Atlantis.* After a description of his flowing robes and comely person with an aspect "as if he pitied men," it is added "his beard was cut round, and of the same colour with his hair, but somewhat lighter." To revert to the practice of the ancient Church:—there came in course of time a reaction, for the cultivation of the beard was so sedulously pursued amongst ecclesiastics that the tendency was to became vainly puffed up. In many monasteries those who were in holy orders deemed it more in accordance with ascetic principles to shave—hence the contemptuous word "shaveling," of which "shaver" is, doubtless, a corruption; but even then it was not because the beard was despised; for the hairs were devoutly consecrated to the Almighty with much ceremony and special prayers. It was, in fact, a renunciation of the most valued personal adornment. The rule was not enforced against the lay brothers, and a like exception was allowed in the case of one particular order of Cistercian monks.

The military orders of the Church, the Knights of St. John and the Knights Templars, always stood upon a special footing, and their members were becomingly bearded.

The Druids, of course, were grandly bearded, and the British clergy thought it only conducive to the dignity of their office to let their beards grow. The clerical beard seems to have prevailed until the seventh century in England, when, alas! there was a falling off. A writer of that period complained that "the clergy had grown so corrupt as to be distinguished from the laity less by their actions than by their want of beards."

From ancient monuments we learn that Andrew, of Peterborough, was shaven—presumably, therefore, other abbots followed the monkish practice—and that Roger, Bishop of Sarum, wore a beard. But Bishops have not always had the same opinion on this or other subjects. When Bishop Serle met Henry I. on his landing in Normandy, the right reverend Father discoursed at length upon the evils of the times and in particular denounced the long and bushy beards which men refused to clip lest the stumps should hurt the ladies' faces. The Bishop's admonition was so effectual that the King at once offered to be trimmed. Thereupon, the Bishop

produced a pair of shears and with his own hand clipped the beards of the monarch and his nobles, who were, of course, compelled to follow the royal lead. At about the same period the Senate of Venice issued a decree that all long beards should be cut off. This was in consequence of a bull of Pope Paschal II. denouncing the vanity of long hair on the strength of St. Paul's Epistle to the Corinthians. Unfortunately for Papal infallibility, the passage referred to applies only to the hair of the head. Another Pope, Anacletus, had, it is said, been the first to introduce the custom of shaving.

The idea of placing a tax on the beards of the French clergy was originated by Duprat, the Chancellor of Francis I. Tempted by the promise of a handsome revenue, the King, although himself bearded, meanly adopted the suggestion. The Bishops and wealthier clergy paid the tax and saved their beards; the poorer priests were obliged to shave: but they had their revenge. In the next reign, the Chancellor's son returned with much ostentation from the Council of Trent, to take possession of the bishopric of Claremont. As he approached the chancel, the Dean and Canons closed the brazen gates and pointed to the statutes *de radendis barbis*, at the same time displaying shears and razor, soap and basin. The Bishop must have regretted his ingenious father's fiscal policy when he found that, in spite of his remonstrances, the obstinate clergy refused to induct him unless he sacrificed his beard, which was of a most imposing character. He is said to have retired to his castle and died of vexation; but perhaps the authorities are not entirely reliable.

In the same reign a similar objection was taken by the Dean and Chapter of Orleans as regards John de Morillers, who was, however, more astute than the younger Duprat. He armed himself with a letter from the King requiring the obnoxious statute to be dispensed with in his case, as his Majesty intended to employ the Bishop in countries where he could not, with due regard to French interests, appear without a beard. Upon this subject P. Gentien Hervet, Regent of the College of Orleans, published three discourses in the year 1536. In the first of these, *De radendâ barbâ*, he is said to make it appear that we are bound to shave the beard. In the second, *De alendâ barbâ*, he proves that men ought to let the beard grow, and in the third, *De vel radendâ vel alendâ barbâ*, he considers that it is lawful either to shave or cultivate the beard, at pleasure. *Si bien*, says M. Jean Baptiste Thiers in his *Histoire des Perruques*, published at Paris in 1690,—"*Si bien, que dans la pensée de ce scavant Theologien, le question des barbes, courtes ou longues, est une question tout-a-fait problematique, et où, par conséquent, on peut prendre tel party que l'on veut, pour ou contre.*" The question of beard or no beard is an old-standing source of controversy between the Greek Church and the Church of Rome. The former, with a due regard to orthodoxy and primitive custom in the Church, steadfastly refused to admit any shaven saint into her calendar. It

was the mistaken policy of many Popes to mark the distinction between Eastern and Western Christianity by enforcing the statutes "*de radendis barbis.*" But there have been exceptions to the rule, as in the case of the manly Julius II. Witness also Cardinals Pole and Allen, in their own order, and Bishops almost without number.

According to an ancient custom, the touching of the beard was a solemn sign that a godfather acknowledged the child on whose behalf he had "promised and vowed;" and in the middle ages it used to be said that a monk would rather lose his head than his beard. The clerical beard has in all times been somewhat shaggy, after the fashion of the beard of "poor dear Gengulphus," before referred to. The difference between shaving and clipping, or trimming, has not been sufficiently understood. This was apparent to any one who attended the Church Congress of 1885. Every order and degree, Bishops, Deans, Canons, Archdeacons, and priests had bearded representatives, but from an artistic point of view, if from no other, most of the beards were capable of improvement. Two laymen might have been noticed on the platform whose beards were preeminent in patriarchal dignity and snowy whiteness—those of Mr. Beresford Hope and the Hon. T. C. Bruce.

The idea that the adoption of the beard in these islands was merely the copying of a continental custom, is altogether baseless. British beards are as old as Britain herself. The ancient Britons, "like their neighbours the Gauls," not in imitation of them, were fully bearded; though, according to Cæsar and other authorities, their chiefs wore simply, and doubtless by way of distinction, a large and twisted moustache, not unlike that of Lord Randolph Churchill, a chief of modern times. In regard to these things we may apply Middleton's lines:—

> "Fashions that are now called new
> Have been worn by more than you;
> Elder times have used the same,
> Though these new ones get the name."

One of the oldest Arthurian legends tells of a certain Kynge Ryons of North Walys and of all Ireland and many iles, who sent a message gretynge wel Kynge Arthur in this manere wyse, sayenge, "that Kynge Ryons had discomfyted and overcome eleaven Kynges and everyche of hem did hym homage, and that was this: they gaf hym their beardys clene flayne off, as moche as ther was; wherefor the messager came for Kynge Arthur's beard. For Kynge Ryons had purfyled (*i.e.*, ornamented) a mantel with Kynges' berdes, and there lacked one place of the mantel, wherefor he sent for his berd, or els he wold entre into his landes, and forenne and slee, and never leve tyl he have thi hede and thi berd." This message King Arthur regarded as "the most vylanous and lewdest" ever sent to a King, and he declared his intention to punish Ryons in a suitable manner. Here, too, is evidence of fashion repeating itself in some sort, for are there not instances of a lady of the present day enveloping herself in a dolman fringed with squirrel's tails?

The Anglo-Saxons cultivated the fork-shaped beard in great variety; there were examples of the "two-pronged, three-pronged, or Plutonian and Neptunian" form.

Alfred the Great held so strong an opinion as to the necessity and expediency of beard-preserving, that he imposed the very serious fine of twenty shillings upon any person who, with malice aforethought, injured the beard of another. In the matter of "forks" the invading Danes outdid the Anglo-Saxons. Some of them displayed beards with six forks, and one Suem must have been especially distinguished, for he was known as "the fork-bearded." No other has shared this title, though so many historical characters have been styled "the bearded."

The Conqueror, to whose charge many things are laid, is said to have tried compulsory shaving amongst the Saxons, numbers of whom cut themselves off from their native land, rather than cut off the beards from their chins.

In the time of King Stephen, who himself was bearded, and during the civil wars of that period, peace-loving and well-to-do people were sometimes suspended by their beards; the object being, according to a Saxon chronicler, to extort their hidden treasures. The *modus operandi* as regards this system of torture has not been recorded: probably the "forks" must have been drawn backwards, one on each side of the neck; at any rate the beards must have been long and strong, or the hanging process would not have been possible.

Richard of the Lion-heart also was lion-like as regards beard, Remembering this monarch's "laws for those that should embark for the Holy Land"—which included such penalties as being tied to a corpse and cast into the sea, being buried alive with a dead person, losing the hand that had drawn blood, and having boiling pitch poured upon the head—one would expect to find some equally horrible punishment awarded to him who interfered with another man's beard. The code is silent on this point—possibly because it was thought so unlikely an offence, in view of the then prevailing respect for beards, that the subject might be left outside the scope of practical legislation. "Who would have dared to beard the lion?"

John is said to have had a Judas's beard. His son, Henry III., wore a beard, but it never attained to a length in any way proportionate to that of his reign. Edward I. had a beard of such reasonable length that it did not unsettle by any rival claims the nickname derived from the length of his legs. Edward II. was weak, though not absolutely wanting, in beard as in other respects. During his reign was composed the old song quoted by Shakespeare:—

"'Tis merry in hall, when beards wag all!"

The beards of Edward III. and of his son, the Black Prince, must certainly have helped to make the wearers feared and respected.

Richard II. was not a perfect character, but he had a beard and was no craven. Henry IV. is said to have had a beard, "in every curl of which lurked an intrigue." His son Henry V. shaved, but it was more in penitence than pride. Presumably the remains of this monarch's monument may be still seen in Westminster Abbey. In his later years Henry VI. cultivated a beard of grave proportions, but Edward IV. shaved, as also did Richard III. Possibly had the latter's face been fully bearded, the bland deception of his smiles might have lost half their effect. Being smooth-faced he could effectually "smile and smile and be a villain." Of Henry VII., it has been tersely said, he "shaved himself and fleeced his people."

Henry VIII., whose beard was clipped close round his big face, once swore to Francis I. that he would not cut it until he had paid him a visit. Francis pledged himself in like manner, and kept his word; but Henry, whose promises were apt to be more or less ignored, excused himself, through Sir Thomas Bulleyn, by explaining that the Queen of England had a great objection to much bushiness about the chin. This explanation strikes one as eminently in keeping with the general delicacy and consideration exhibited by Henry in his matrimonial affairs.

Edward VI. would, doubtless, have grown a beard had he lived long enough. His sister Mary's consort was bearded, but, of course, after the Spanish mode.

In the time of Charles I., the beard took a new departure. It became the practice to shave the sides of the face and leave only the moustache and a long, but graduated chin-tuft, like that of the Royal martyr himself. In contradistinction to the Cavaliers, many of the Roundheads not only cropped their hair, but shaved their chins. Some, however, still stuck to their beards, and went so far as to provide them with pasteboard night-caps to prevent the hairs from being unduly rumpled. Under Charles II., the beard became small by degrees and lamentably less. It dwindled and dwindled, and finally vanished altogether. This was in imitation of the foppish fashion which then distinguished the French Court. The upper ten set the example, and the lower five followed it with due subserviency:—

"Each lesser ape, in his small way,
Playing his antics, like the greater."

Since that period Englishmen have never entirely, and with general accord, reverted, in this particular, to a state of nature. Beards, though abounding, are still the exception and not the rule. Shaving prevails almost, if not quite, as extensively amongst the working classes as in the middle and upper circles of society. Yet, think how this self-imposed burden must bear upon artisans and labouring men, who have to rise early and dispense with hot water, Pears's soap, and a finely tempered razor. "A good razor," it has been said, "never hurts or scratches. Neither would good wit, were men as tractable as their chins." But *are* razors generally good, and *are* chins, for the most part, tractable? Certainly not. What

an outcry there would be if shaving were compulsory, like education, or vaccination, or other things, insisted upon by a paternal Legislature! Such a reversion to despotism of the Russian type would be impossible, even if all the wise and learned specialists of the day were to demonstrate that the national health depended absolutely upon the daily and universal use of the razor. The agitators would have a grand time over such a question; the people would rise in their millions and hurl from power any Prime Minister who dared to include compulsory shaving in his programme. Of course it is idle to think of such a thing, but let it be remembered that the impossible in connection with the civil population is the actual as regards the military. It seems especially absurd that this martyrdom to theoretical smartness should be enforced when the short service system fills the ranks with youthful soldiers, who can certainly afford to part from none of the emblems and accompaniments of developing manhood. In truth, the argument could be put a good deal higher than that. But the question may be fairly asked—is there any good and sufficient reason for compelling our second line of defence to obstruct the course of nature, when no such requirement is imposed upon the first line? Why should Tommy Atkins (who, by the way, has to shave with cold water) be obliged to take up arms against his beard when Jack Tar is permitted to give it scope? In the Naval service, the Queen's Regulations and Admiralty Instructions expressly require the captain of a ship "to permit all the officers and men, including the Royal Marines, to wear beards and moustaches." It is further provided:—

"2. In all cases where the permission is taken advantage of, the use of the razor must be entirely discontinued. Moustaches (except in the case of the Royal Marines) are not to be worn without the beard, nor the beard without moustaches.

"3. The hair of the beard, moustache, and whiskers is to be kept well cut and trimmed, and not too long for cleanliness. The captain is to give such directions as seem to him desirable upon these heads, and is to establish uniformity as to length of the hair, beards, moustaches, and whiskers of the men, observing that those men who do not avail themselves of the permission to wear beards and moustaches will wear their hair and whiskers as heretofore."

A vast number of naval officers avail themselves of the right to wear the beard, and, whether consciously or unconsciously, they adopt the worthy example, as to form, which distinguished the great Admiral who defeated the Spanish Armada. The marines, who do their duty so gallantly both ashore and afloat, who bear the brunt of so many kicks, and are frequently deprived of their legitimate and well-earned halfpence, should find some compensation in the exception made in their favour. Whether on sea or land, both officers and men may wear their beards and moustaches, or moustaches only, as each may elect. If the marine may wear his beard at Gosport or Chatham, why may not the linesman do the same at Aldershot or the Curragh Camp? Is there no man of light and leading, who, to borrow a phrase from Mr. Gladstone, is

animated with "a chivalrous desire to rush in upon this unjust state of things?"

Law and lawyers have fostered so much that is artificial that it is not surprising to find that once upon a time an attempt was made to curb the growth of the legal beard. Oddly enough this happened in Elizabeth's reign, when the beard flourished mightily. The ruling powers of Lincoln's-inn passed a resolution, "That no fellow of that house should wear a beard of above a fortnight's growth." According to the *Percy Anecdotes* an offender was to suffer the punishment of fine, loss of commons, and finally, if contumacious, of expulsion. Nothwithstanding these Draconian consequences the order encountered a resolute opposition, and its repeal was promptly brought about. The resistance was altogether creditable to the Bar. Some day we may see a rebellion against the absurd and useless wig, which even in this nineteenth century seems to be regarded—except by the Judicial Committee of the Privy Council—as inseparable from judicial wisdom and forensic eloquence. Surely this is a subject worthy of the consideration of an enlightened Bar Committee? There are beards at the bar, but, comparatively speaking, not many. Charles Dickens noticed the "pleasing variety of nose and whisker" which prevailed amongst the barristers of his own day, and he would doubtless have been pleased, as a bearded man, to observe a similar variety in regard to beards. There are beards on the Bench, but, surely, too few. We have had a succession of beardless Chancellors and many Common Law Judges follow the example of the Chief Justice in being severely shaven. Assuredly, this is a mistake. The law is nothing if not dignified and imposing, and what can be a greater element in dignity than a beard of "reverend grey"? I am persuaded that Burleigh's nod would have lacked half its weight and wisdom if he had been a beardless man. If, then, a beard become a lord treasurer, how much more desirable must it be to complete the dignity of a Lord Chief Justice? The brutal Jeffreys, the most vile Judge who ever disgraced the British Bench, thus addressed a countryman who was brought before him as a witness, "If your conscience be as large as your beard, fellow, it must be a swinging one." One would like to believe that the countryman really gave the answer which has been attributed to him:—"If consciences be measured by beards, I am afraid your lordship has none at all!"

In Mr. Croake James's *Curiosities of Law and Lawyers*, an anecdote is recorded concerning a man who was brought up for judgment before Lord Mansfield. He had made an affidavit that he was wholly unable to pay a pecuniary fine, and the case was one in which the Court thought that imprisonment would be an unsuitable punishment. The prisoner stood erect, having a large pair of whiskers and moustaches of which he was very proud and in the habit of boasting. This being mentioned to Mr. Dunning,

the counsel for the prosecution, he suggested to the Judge, "that as the prisoner had very *fine* moustaches and whiskers, perhaps his lordship would take the punishment out of these and order him at once to be *shaved!*"

For a specimen of a beardless Chief Justice, look at Sir John Willis, as pourtrayed with his *puisnes* in Hogarth's picure of "The Bench." Three uglier chins in their respective ways it would not be easy to imagine: the chin of the fourth Judge, intended for Mr. Justice (afterwards Earl) Bathurst, is hidden by his wig, and his lordship is fast asleep.

It is noteworthy that Gustave Doré figured Judge Bridlegoose, whose mode of deciding causes was so remarkable, with a shrivelled neck and beardless chin.

V.

THE BEARD IN LITERATURE AND ART.

"The beard in Art," it has been said, "has an ideal character as an attribute, and distinguished by its undulating curl the beard of Jupiter Olympius from that of Jupiter Serapis (who has a longer and straighter beard), and the lank beard of Neptune and the river gods, from the short and frizzly beards of Hercules, Ajax, Ulysses, and others." As a specimen of a noble river-beard of modern times, may be mentioned that of Father Rhine as represented in the sculptured group on the German National Monument on the Niederwald, executed by Professor Johannes Schieling, of Dresden. Nature, as described by the ancients in the person of the great god Pan, is endowed with a long and shaggy beard. Sir Francis Bacon, in *The Wisdom of the Ancients*, explains that Pan's beard was represented as "exceeding long, because the beams or influence of celestial bodies do operate and pierce farthest of all, and the sun, when his higher half is shadowed with a cloud, his beams breaking out in the lower, looks as if he were bearded." The mention of the mythological deities at once reminds us of the famous oath in *Tristram Shandy*:—

"By the golden beard of Jupiter and of Juno, if her Majesty wore one, and by the beards of the rest of your heathen worships, which, by-the-bye, was no small number, since, what with the beards of your celestial gods, and gods aërial and aquatic, to say nothing of the beards of town gods and country gods, or of the celestial goddesses, or of the infernal goddesses (that is, in case they wore them); all which beards, as Varro tells us upon his word and honour, when numbered up together, made no less than thirty thousand effective beards upon the pagan establishment; every beard of which claimed the right and privilege of being stroken and sworn by, by all these beards together then, I vow and protest," &c.

Rob Jupiter of his beard and, without enriching ourselves, we leave him poor indeed. "See how the forehead of the bearded one rises like a well-supported dome—what depths the eyes acquire—how firm the features become—how the muscular angularity is modified—into what fine-flowing lines the lower part of the oval is resolved," and what gravity is imparted by the increased length thus given. It is the same with the lion, which has been supposed to have furnished the Greek sculptor with the ideal of Jupiter. What should we say to a lion all shaven and shorn? Clearly, the chief ingredient in the majestic aspect of the lord of creation, as in the king of animals, lies in the flowing beard. A lecturer on practical art has well remarked, "that Nature leaves nothing but what is beautiful uncovered, and

that the masculine chin is seldom sightly because it was designed to be covered, while the chins of women are generally beautiful. The bear, the rabbit, the cat, and the bird, are hideous to look upon when deprived of their hairy and feathery decorations; but the horse, the greyhound, and other animals so sparingly covered that the shape remains unaltered by the fur, are beautiful even in their natural forms." Does not this argument, it may be asked, apply to man in his various ages? The chin in infancy is soft and curved, in keeping with the face and neck. The little perking chin of boyhood is not unlovely, but in later youth the bones grow big and prominent, and with dawning manhood the lines in the region of chin and mouth become angular and harsh, and gradually develop into the ugly markings of middle age. Finally, with old age comes the loss of teeth, the falling in of the lips, distortion of muscles connected with the throat and mouth, and the drying and withering of the skin of the throat into baggy columns. A man of such appearance is what the Turks call a "plucked pigeon." The upper part of the face often gains instead of losing by baldness of the head. There reason sits upon her throne, but the mouth, with its tell-tale muscles and expression, can ill afford to spare beard and moustache, which heighten all that is pleasing in the human face, and, like the mantling ivy on the crumbling tower, veil or soften what is ugly or repulsive.

When Sir Roger de Coverley was looking at a bearded bust in Westminster Abbey he asked "whether our forefathers did not look much wiser in their beards than we without them," adding:—

"For my part, when I am in my gallery in the country and see my ancestors, who many of them died before they were of my age, I cannot forbear regarding them as so many old patriarchs, and at the same time looking upon myself as an idle, smooth-faced young fellow. I love to see your Abrahams, your Isaacs, and your Jacobs, as we have them in the old pieces of tapestry, with beards below their girdles, that cover half the hangings."

Of course, in Addison's time both head and face were closely shaven. It was the reign of false hair. Yet, notwithstanding this, Sir Roger offered, if something could be done to recommend beards and restore human faces to their ancient dignity, to lead up the fashion himself in a pair of whiskers. It may be added that early writers frequently used the term "whisker" for denoting the moustache. Indeed "beard" in its full meaning includes all hair growing on the face below the line of the eyes,—moustaches and whiskers are parts of a comprehensive whole.

Painters have done full justice to the beard. This brings one to the question of colouring. The beard is usually more warmly coloured than the hair of the head, the reason being that the latter comes into contact chiefly with the forehead, which for the most part has but little colour, whilst the beard springs from the face where more or less colour is always to be found. "Nature makes use of the colours of the face in painting the beard." It is stated

as a fact that red hairs are frequently intermingled with the dark ones, which give character to the beard of a high-complexioned man, and contribute to the blue-black appearance of the whole, just as in the grey fur of animals there are distinct rings of white and black hairs.

Artists know the value of white in clearing up colours. Look, then, at an old face surrounded by white hair, and a harmonising beauty is at once apparent, such as no dye or imitation of the colours of youth can possibly impart. Here, as in other cases, nature alone is becoming. Artists, of all men, are not likely to despise the beard. They have, in all times, recognised its value and significance in art, and, above all, the important part it performs in deepening the expression of man's face. This is sufficiently established by naming Raphael himself, "the painter of expression." Take a row of portraits, however admirably executed, of shaven faces, and one gets the idea of bare and conventional stiffness. On the other hand, gaze on a row of bearded pictures, and we see at once freedom, vigour, and completeness, even though the artist may not have been a master of his craft. Herein lies the key to the want of satisfaction felt in looking through a series of Kneller's portraits, fine and admirable though they may have been when executed. The court painter of Charles II. must needs reproduce the beardless and artificial fashion of the day in which he lived.

Hogarth gives us the climax of grotesque artificiality in "Taste in High Life; or Dress in 1742." See the old beau with mincing gait, pointed, hairless chin, and preposterous pig-tail. Such were the dandies of the period; nowadays imitated in a far-off fashion by the powdered flunkeys of rich men. It is to be supposed that sixteen years ago the masters who required this absurd fashion to be followed by their footmen had fallen off pretty considerably in numbers. At all events, in 1869 the duty on hair powder was repealed, presumably because it was not worth collecting.

Most of the great painters of old, particularly the immortal painters of Italy, were bearded. Leonardo de Vinci was exceptionally distinguished in this respect, though, perhaps, not more so than Tiziano Vecelli, known to us as Titian. That the artists of our own day value the beard is shown by so many notable painters themselves wearing it. Amongst Royal Academicians there are the President, Sir Frederick Leighton, Mr. Vicat Cole, Sir John Gilbert, and Mr. J. C. Hook, whilst the French may point to their M. Meissonier. There need not be, and, indeed, there cannot be, any hard and fast line in beards. Form and colour must be determined by nature, and so each individual, if he will, may be endowed with a beard which will suit him and would not suit his neighbour. Of course we may balk and thwart nature, but if so there will, in due season, be retribution.

Time would fail in which to tell a tithe of what the poets have

sung about the beard, or of the noblest poets who have worn it, but, at any rate, we may recall the typical beards described by Chaucer, "the merchant's forked beard," the Franklin's, "white as a daisy," the Shipman's, "shaken by many a tempest," the Miller's, "red as a fox, and broad as though it were a spade," the Reeve's, "close-trimmed," the "piled" beard of the Sompnour; whilst of the thin-voiced Pardonere, it is said, "no beard had he, nor never none should have." Our own day has seen at least three poets of the first rank who have themselves worn beards, Lord Tennyson, Mr. Browning, and Mr. Longfellow, and, glancing back to the days of Elizabeth, we recall the poet of all poets, bearded and every inch a man, as also in their various ways were his compeers, Raleigh, Essex, Nottingham, and Gresham, the merchant prince, one of the celebrities of Lombard-street.

In Shakespeare's pages we find the soldier "bearded like a pard;" the hungry-bearded sexton; the Justice with beard of formal cut, and many another. Here, too, we read of the many cowards who—

> "wear yet upon their chins
> The beards of Hercules and frowning Mars,
> Who, inward searched, have livers white as milk,
> And there assume but valour's excrement,
> To make themselves redoubted."

Upon Shakespeare's authority we have it, that "there are men whose beards deserve not so honourable a grave as to stuff a botcher's cushion, or to be entombed in an ass's pack-saddle." Gloster exclaims, when insulted by Regan:—

> "By the kind gods! 'tis most ignobly done
> To pluck me by the beard!"

And Lear himself cries out in his outraged majesty, addressing his daughter Goneril:—

> "Art not ashamed to look upon this beard?"

Rosalind speaks of Orlando's beard, as "a younger brother's revenue," and Cressida declares of the chin of Troilus, "many a wart is richer." This is not merely a man's question. What says Pericles, Prince of Tyre?—

> "And now,
> This ornament that makes me look so dismal,
> Will I, my lov'd Marina, clip to form;
> And what this fourteen years no razor touch'd,
> To grace thy marriage-day, I'll beautify."

Evidently, from Shakespeare's point of view, to be without a beard or to have a mean one, was contemptible. As thus:—

> "He had a little wee face, with a little yellow beard; a Cain-coloured beard."

"If," says Falstaff, "I were sawed into quantities, I should make four dozen of such bearded staves as Master Shallow." And, again, but this time speaking of Prince Henry:—

". The juvenile, the Prince your master, whose chin is not yet fledged. I will sooner have a beard grow in the palm of my hand, than he shall get one on his cheek; and yet he will not stick to say his face is a face-royal. God may finish it when He will; it is not a hair amiss yet; he may keep it still as a face-royal, for a barber shall never earn sixpence out of it."

The downright statement of Beatrice in "Much Ado About Nothing" shows that a true woman appreciates everything that is manly in the other sex, and to say that ladies object, or in times past objected, to the beard has been stigmatised by a learned professor as a foul libel. A painter in the reign of George I. disillusionized his wife by one day shaving off his beard. The result was disastrous to their matrimonial happiness. Yet more direful was the case of Louis VII. "She (Eleanor) had," says D'Israeli, "for her marriage dower the rich provinces of Poitou and Guyenne; and this was the origin of those wars which for 300 years ravaged France, and cost the French three millions of men. All which probably had never occurred had Louis VII. not been so rash as to crop his head and shave his beard, by which he became so disgustful in the eyes of" our Queen Eleanor, afterwards wife of Henry of England.

The same author also says—"When the fair sex were accustomed to behold their lovers with beards, the sight of a shaved chin excited feelings of horror and aversion, as much indeed as in this less heroic age would a gallant whose luxuriant beard should 'stream like a meteor to the troubled air.'"

An author of the reign of Charles I., quoted by D'Israeli, expresses a favourable opinion "of that young gentleman who is curious in fine moustachios. The time he employs in adjusting, dressing, and curling them, is no lost time; for the more he contemplates his moustachios, the more his mind will cherish and be animated by masculine and courageous notions."

The utilitarian views of modern times would hardly coincide with this kind of thing, nor with the practice of the grandfather of Mrs. Thomas (the Corinna of Dryden), whose valet was employed for some hours every morning in starching his beard and curling his whiskers, during which time another retainer read aloud to his master.

The dramatists of the sixteenth century abound in allusions to the beard. From Marlow's *Jew of Malta* we get an idea of the kind of beard cultivated by an Alsatian bully:—

> "He sent a shaggy, tottered, staring slave,
> That when he speaks draws out his grisly beard
> And winds it twice or thrice about his ear."

In one of Lilly's dramas a barber asks his customer, "How, sir, will you be trimmed? Will you have a beard like a spade or a bodkin? a penthouse on your upper lip, or an alley on your chin? Your moustaches sharp at the ends, like shoemakers' awls, or hanging down to your mouth like goat's flakes?"

Robert Greene, in a quaint dialogue published in 1592, shows the different sort of treatment vouchsafed by the barber to rich and poor. Cloth-breeches complains of the undue consideration shown to Velvet-breeches, as follows:—

"His head being once dressed, which requires in combing and brushing some two hours, then being curiously washed with no worse than a camphor ball, you descend as low as his beard, and ask whether he please to be shaven or no? Whether he will have his peake cut short and sharp, amiable like an *inamorata*, or broad pendant like a spade, or *le terrible*, like a warrior or soldado? Whether he will have his crates cut low, like a juniper bush, or his tubercles taken away with a razor? If it be his pleasure to have his appendices pruned, or his moustaches fostered to turn about his ears like the branches of a vine, or cut down to the lip with the Italian lash, to make him look like a half-faced bauby in brass. These quaint terms, Master Barber, you greet Master Velvet-breeches, withal, and at every word a snap with your scissors and a cringe with your knee; whereas, when you come to poor Cloth-breeches, you either cut his beard at your own pleasure, or else, in disdain, ask him if he will be trimmed with Christ's cut, round like the half of a Holland cheese, mocking both Christ and us."

Panurge, it will be remembered, had a beard "like a lantern," a further variety. Taylor, the Water Poet, who lived from the end of Elizabeth's reign to the end of the Commonwealth, had ample opportunities for noting the development of fashion in beards, and humorously describes their infinite variety:—

"Now a few lines to paper I will put,
Of men's beards' strange and variable cut,
In which there's some that take as vain a pride,
As almost in all other things beside.
Some are reaped most substantial like a brush,
Which makes a natural wit known by the bush;
And in my time of some men I have heard,
Whose wisdom hath been only wealth and beard.
Many of these the proverb well doth fit,
Which says bush natural more hair than wit.
Some seem as they were starched stiff and fine,
Like to the bristles of some angry swine;
And some to set their love's desire on edge,
Are cut and prun'd like to a quick-set hedge.
Some like a spade, some like a fork, some square,
Some round, some mow'd like stubble, some stark bare,
Some sharp, stiletto-fashion, dagger-like,
That may with whispering man's eyes outpike.
Some with the hammer cut or Roman T,
Their beards extravagant reform'd must be;
Some with the quadrate, some triangle-fashion,
Some circular, some oval in translation;
Some perpendicular in longitude,
Some like a thicket in their crassitude.
The heights, depths, breadths, triform, square oval, round,
And rules geometrical in beards are found."

The stiletto beard does not seem to have inspired confidence. An old author writes:—

"The stiletto beard
It makes me afeared;
It is so sharp beneath.
For he that doth wear
A dagger in his face,
What must he wear in his sheath?"

Of the T beard another writer declares:—

"The Roman T,
In its bravery,
Doth first itself disclose;
But so high it turns,
That oft it burns
With the flame of a torrid nose."

.

The soldier's beard
Doth match in this herd,
In figure like a spade;
With which he will make
His enemies quake
To think their grave is made."

As beards were fashionable in the reign of James I. it is not surprising to find them frequently referred to in the plays of that period.

What finer, in its way, than the speech of Higgen, the orator, when, by reason of his beard, the disguised prince has been elected "King of the Beggars?"—

"I then presaged thou shortly wouldst be king,
And now thou art so. But what need presage
To us, that might have read it in thy beard,
As well as he that chose thee? By the beard
Thou wert found out and marked for sovereignty.
O happy beard! but happier prince, whose beard
Was so remarked as marked out our prince,
Not bating us a hair. Long may it grow,
And thick and fair, that who lives under it
May live as safe as under Beggar's Bush,
Of which *it* is the thing—*that* but the type.
This is the beard—the bush, or bushy beard,
Under whose gold and silver reign 'twas said,
So many ages since, we all should smile!
No impositions, taxes, grievances,
Knots in a state and whips unto a subject,
Lie lurking in this beard, but all combed out."

One might multiply quotations from many another source—including Rare Ben Jonson. But the line must be drawn. Let it be drawn here.

There are, comparatively speaking, few who have not felt the offence of the razor, but in the matter of beards it is never too late to mend. It has been minutely calculated that the hair of the beard grows at the rate of $1\frac{1}{2}$ line a week, which would be $6\frac{1}{2}$ inches in the year. Thus, by the time a man reaches eighty, 27ft. of beard will have fallen under the edge of the razor. As long as there is life there is hope—*and a beard*, ever patiently and persistently offering itself to artificial and unthinking man. *Naturam expellas furca, tamen usque recurret*:—

"Call in the barber! If the tale be long
He'll cut it short, I trust."

Rec^d Feb^y 1888

PREMATURELY BALD PEOPLE

Seem to be under the impression that nothing will cause their Hair to grow again, and laugh, or smile sadly, if you suggest to them a remedy. In this, however, they only display their ignorance, otherwise they would know that the highest medical authorities and the greatest chemists are unanimous in declaring that almost every case of Alopecia save that arising from old age is curable.

Dr. Tom Robinson, moreover, declares emphatically, in his book on "Baldness and Greyness," that "*baldness should not commence before the age of fifty*," and "if it occurs before that time," is generally "due to some *removeable cause*"; and Sir Erasmus Wilson goes even further, for he says that, with proper management, "*the Hair might be retained till the end of life.*"

The fact is, Premature Baldness, in innumerable instances, is simply the result of the hair-papillæ becoming torpid through want of sufficient nourishment, and, so long as these have any life in them at all, they may be resuscitated by artificial means, and made to perform their natural functions.

To give tone and formative force to the nerves of the scalp, there is nothing to equal

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one of the principal ingredients in which, as its title implies, is a specially-refined preparation of Petroleum. *Its hair-forcing properties are simply remarkable.* Only the other day (Oct. 30), the famous dramatist, Mr. GEO. R. SIMS ("Dagonet") recommended, in the *Referee*, all his bald readers to use it, as it had *caused his own Hair to grow luxuriantly;* while in his "report on the Trade and Commerce of Nicolaieff (South Russia) for 1875," HER MAJESTY'S CONSUL Mr. STEVENS declares, not only that a servant of his, prematurely bald, *obtained a "fine head of black, glossy hair"* through applying it to his "scanty locks," but that he himself "tried it on two retriever spaniels that had become suddenly bald, with *wonderful success*," and that it also had the same effect on "several black cattle and horses" suffering from the Cattle Plague. Surely the above testimonies are conclusive.

Mr. WILLIAMS BUCHANAN, B.A., the inventor and manufacturer of PETROLIA, is a qualified Dermatologist, and he guarantees not only its efficacy, but its HARMLESSNESS. At the same time he would warn you against the cheap and worthless nostrums now in the market, which are owned by men who don't know the difference between a follicle and a papilla.

Price 2s. 9d. per Bottle. Carriage free and secretly packed.

THE TWIRL of a MOUSTACHE

Has ever been, to young ladies, something sweetly wicked; and that it was thus in Tom Moore's time is shown by that letter in "The Twopenny Post Bag," wherein a gushing little darling tells her bosom friend about a certain gentleman in Paris,

"With Moustaches that give what we read of so oft—
The dear corsair expression, half savage, half soft."

Seeing, then, that this is so, and that every young man is well aware of the fact, what more natural than that, the moment the "down" begins to "sprout" on a youngster's upper lip, his great ambition should be to cultivate it into a luxuriant growth? Yet how often are his attempts all in vain! Either the stubborn hairs persist in remaining scanty and indefinite, or, if they vegetate, become so coarse and "stumpy" as to excite the chaff and badinage of his male, and the playful dread and pity of his female, acquaintances, until at length, driven to desperation, he "makes a clean shave of it," forced to the sad admission, "*It's no use; my Moustaches won't grow properly!*" In this, however, he is in error: they will "*grow properly*" if he uses

BUCHANAN'S MOUSTACHIA.

The "scantiness" and "indefiniteness" are the consequence of debility of the hair-papillæ; the "coarseness" and "stumpiness" arise from impaired action of the sebaceous glands. *In both cases, the remedy is* MOUSTACHIA, which, by imparting formative tone and nutriment to the local blood-vessels and nerves, not only forces the growth of the incipient hairs, but renders these SOFT PLIABLE, and GLOSSY.

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